**Mr. K. M. Ibrahim.**—I second it.

*Motion put and carried.*

*The following sections were then put and carried.*

**President.**—Whereas it is expedient to define the rules of law applicable to intestate succession among Muslims who are or who claim to be governed by the Marumakkathayam Law of inheritance it is enacted as follows:—

**Preamble.**

**Short Title.** This Regulation may be called "The Cochin Muslim Succession Regulation".

**Local extent and commencement.** It extends to the whole of Cochin and it shall come into force on... ... ...

1. It applies to Muslims domiciled in Cochin who are or who claim to be governed by the Marumakkathayam Law of inheritance and also, in respect of immovable situated within the State, to the Muslims domiciled outside the State who are so governed.

2. A person is considered to die intestate in respect of all property of which he has not made a testamentary disposition capable of taking effect.

3. Such property shall, notwithstanding any custom to the contrary, devolve upon his heirs in the order and according to the rules of Mohamedan Law.

**Mr. K. Mohamed Seethi.**—Sir, I move that the bill be taken up and passed to-morrow.

**Mr. K. M. Ibrahim.**—I second it.

*Motion put and carried.*

## Muslim Women's Marriage Dissolution Bill.

**Mr. K. Mohamed Seethi.**—Sir, I rise to present the Select Committee Report on the Muslim Women's Marriage Dissolution Bill and move that the bill be taken into consideration.

**Mr. K. M. Ibrahim.**—I second it.

*Motion put and carried.*

*The following sections were then put and carried.*

**President.**—Whereas it is expedient to define and declare the existing Muhamedan law relating to the dissolution of marriages, it is hereby enacted as follows.—

**Preamble.**

**Short title.** 1. (a) This Regulation may be called "The Cochin Muslim Women's Marriage Dissolution Regulation".

**Extent and commencement.** (b) It extends to the whole of Cochin and it shall come into force at once.

**For which reasons marriage may be dissolved.** 2. A Muslim woman may declare her marriage dissolved for any of the following reasons:—

(a) if the husband is insane or is suffering from leprosy, leucoderma or other similar virulent disease or is a victim to such impotence as would prevent sexual intercourse,

(b) if the position of the husband at the time of marriage is short of what is stated in the marriage contract,

(c) if the position of the husband is such that he is unable to pay her even bare maintenance;

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(d) if the husband neglects the maintenance of his wife and the fact of his being alive or dead is not known.

Proviso. 1. Dissolution under sub-sections (a), (c) and (d) of section 2 will be valid only after a Kazi has declared the grounds for dissolution duly proved, in which case either the Kazi or the woman might declare the marriage dissolved.

2. When the husband is present and he is too poor to maintain the woman, dissolution of marriage by the latter under sub-section (c) of section 2 will be valid only when the following conditions are satisfied.—

(a) The man is indigent.
(b) His indigence is proved before the Kazi.
(c) The woman and her witnesses have sworn to her right to maintenance.
(d) She resides in the house assigned to her by the husband.
(e) She does not quarrel with the husband.
(f) She applies for a dissolution to the Kazi.
(g) She gives 3 days' time to the husband for making amends.
(h) The dissolution is made by the expression of words like "I have dissolved my marriage with so and so".
(i) The woman has attained puberty.

**Mr. K. Mohamed Seethi.**—Sir, I move that the bill be taken up and passed to-morrow.

**Mr. K. M. Ibrahim.**—I second it.

*Motion put and carried.*

## Resolutions:—1. Co-operative movement in the State.—(*cont.*)

**Mr. Joseph Pettah.**—Sir, yesterday I placed a few facts before the Hon'ble Members of this House to bring home to them the necessity of an enquiry in the actual working of the Co-operative movement in the State. I may add that in the case of all public or popular movements, whether economical or political, it si the general practice among all civilised nations to look into such movements from time to time so that they may know what progress they have made, whether they are proceeding on right lines or have been side-tracked along undesirable directions and what further improvements could be made in the light of actual experience gained. Here also we want that the Cochin Co-operative movement, now 20 years old, may have the benefit of a scrutiny into its actual working so that we may know where we are, so that we too may know whether we are progressing on right lines and whether any further improvements are possible in the light of the experience so far gained.

The Hon'ble the Secretary to the Diwan advanced a few arguments to disprove the necessity of such an enquiry. With due deference to his views, I beg to submit that every one of the arguments that he has advanced is an argument against the position he has taken up. For instance, there is the first argument.

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